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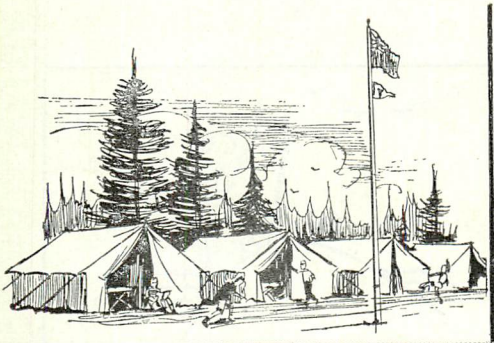

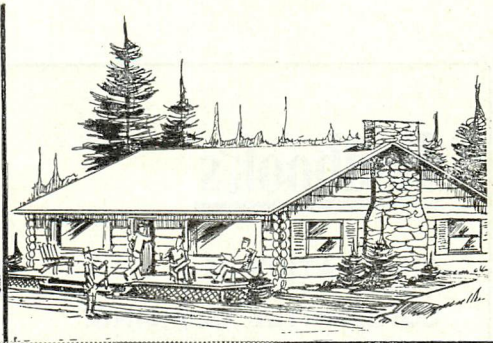

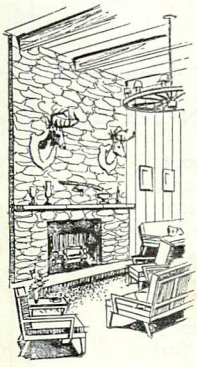

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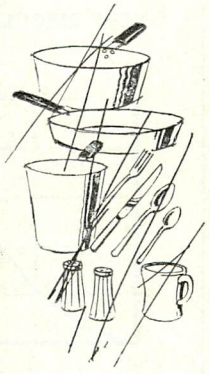

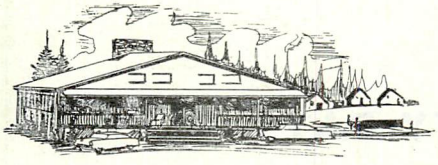

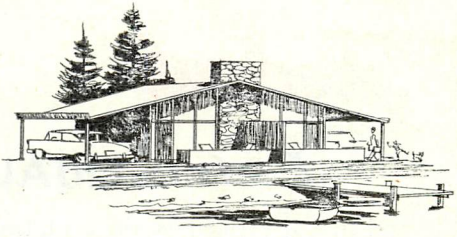

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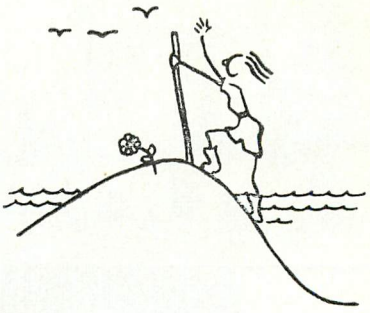

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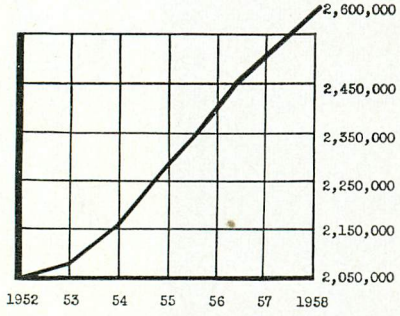

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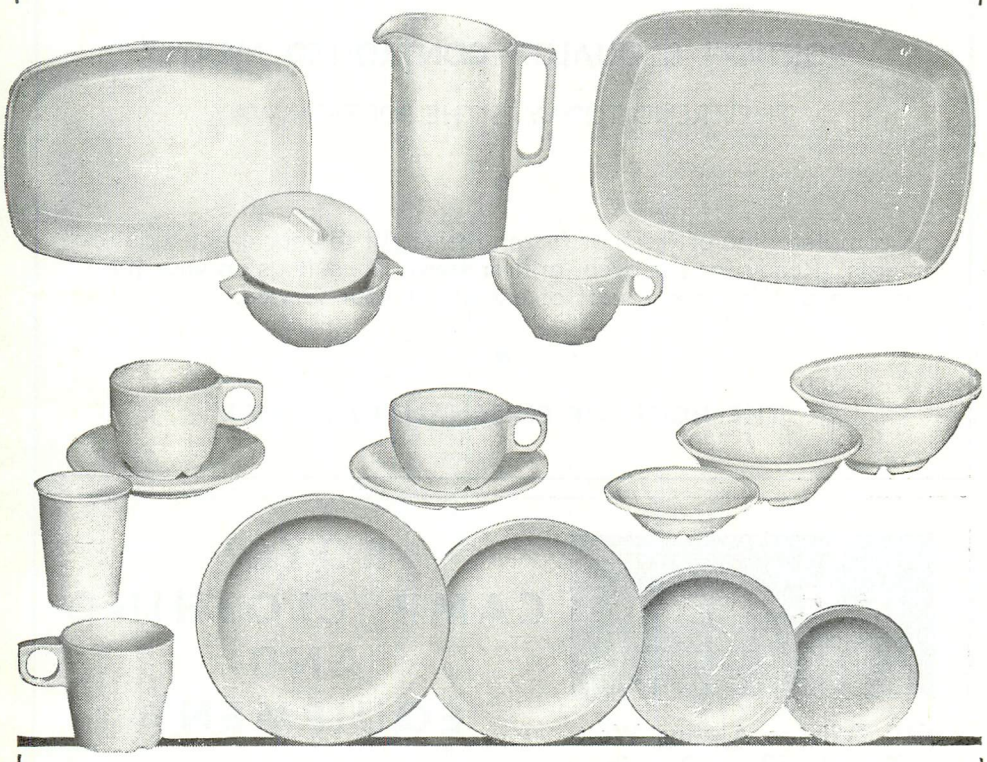

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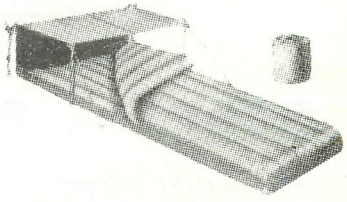

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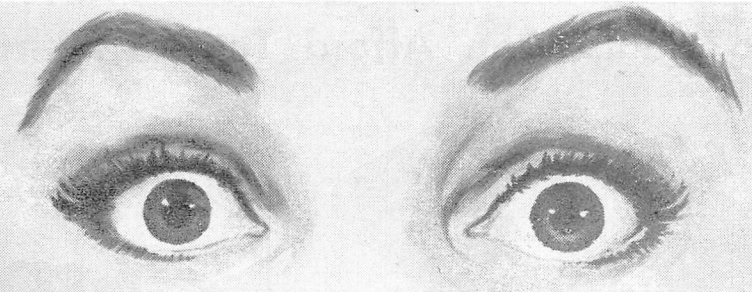

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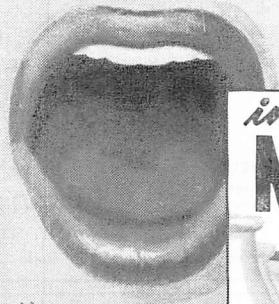

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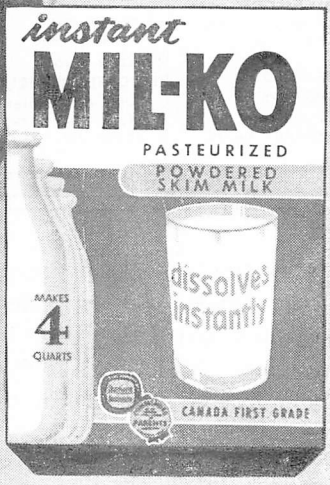

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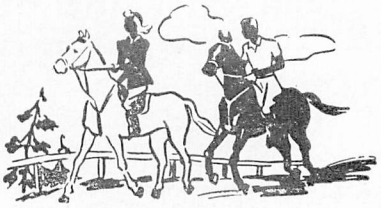

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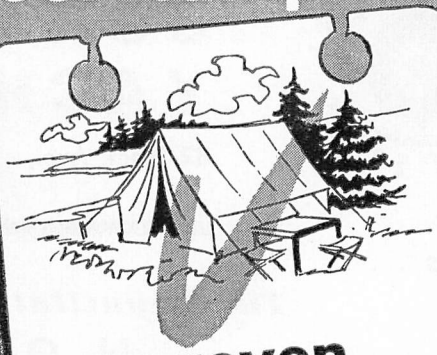

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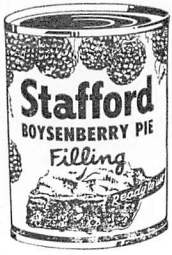

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THE SPIRITUAL ASPECTS OF CAMPING

EDITORIAL

By The Right Rev. A. H. Sovereign, M.A., D.D., F.R.G.S.

Once upon a time by the restless shores of the Pacific, I had a camp for 'teen-aged boys . . . one hundred of them . . . happy and carefree, strong, athletic and filled with the spirit of adventure. The camp was astir with excitement and activity, for on the morrow, nineteen carefully chosen boys were to climb the Western Lion which towered for over a mile high, with precipitous crags, directly above the camp.

Well shod and with pack sacks filled to the full, we slowly and laboriously followed the trail, pausing at times to rest or to assist a struggling climber. At last, the "Back" was reached; we parked our packs and attacked the "Head". Here were real hazards and perilous slopes. However, the peak was reached and the descent began, and we safely reached the plateau.

The packs were opened, a fire was kindled, and we had our evening meal. Then, far to the West, a glorious golden sunset was so silently unveiled! It was breath taking!

One boy said, "Let's sing something!"

Then one boy, a lad from whom I least expected it, said, "Let's sing, 'Unto the hills around do I lift up my longing eyes' ".

On the mountain top, facing the flaming sunset, the hardy, stalwart boys worshipped The Eternal . . . and then, to sleep.

"Yon glorious sky His temple stands,
So lofty, bright and blue,
All lamped with stars and curtained round
With clouds of every hue."

Boys not religious? Oh, they are deeply religious, if you know the boy and if you understand religion.

What is the purpose of a camp? What are we trying to do? It is the aim which moulds the camp, its programme and the campers. It is analogous to education, and the definitions coincide. "Education is the training in right living", "the unfolding of the innate powers of personality", "not learning to make a living but learning to live", "the development of the fullness of life".

What is personality? It is the unity of the impulses, drives and interests of the individual at any one time. No better definition has ever been given than that of Dr. Luke, the Greek physician: "Jesus increased in wisdom and stature, and in favour of God and man." Personality is that which lifts

man above the animal world, and links him with the Divine.

We, therefore, think of the person under the four aspects of the physical, the intellectual, the spiritual and the social. But this personal quadrilateral is a unity; it cannot be divided. The Faculty Psychology of fifty years ago is as dead as a dodo.

After an address by a boy leader, a member of the audience asked, "And what about religion?" The answer was, "We teach the boy to tie knots and to build bridges, but we leave it to the parson to teach him religion." But you cannot work by that policy; the boy is not built on the compartment plan; he is ONE.

What is religion? What is worship? It has its origin in the word "worth" . . . "worthship". It is reverence which is given to that which is worthy, whether in God or man. In the evolution of ideas and words, an interesting family has come to us, and all descend from the same root, "weal" . . . wealth (well-being), whole, wholesome, hale, halig (holy), health. In other words, the "whole" life is "holy". Religion (the spiritual) is not something superimposed on personality; it is part and parcel of the whole life which naturally becomes wholesome. Religion is not something to be "put into youth"; it is an innate faculty or power to be drawn from him; it is already within him, awaiting the magic touch of a master to reveal it.

Education comes from "e-duco" — to lead out from. The spiritual is not something to be associated only with a Church Service or our Outdoor Chapel. It should permeate every part of life, everywhere, always. In a camp, the spiritual is the natural atmosphere of the games, the hikes, the meals, the songs, the talks, the vesper hour. No one names it; no one apologizes for it.

God, the Eternal, the Infinite, is not far away in some distant heaven, but is ever-present everywhere . . . "closer than hands and feet, closer than breath itself". The first and deepest words for God are "spirit", "breath", Ruach (Hebrew), Pneuma (Greek) and Spiritus (Latin).

"Breathe on me, Breath of God". God is not only present in a Temple made with hands, but in the Temple of the Eternal Hills. "The Heavens are telling the Glory of God".

I hesitate to speak of youth "finding God", as if God hides Himself from man; but rather that youth has "an awareness of God". God really is seeking man as portrayed so dramatically in "The Hound of Heaven" by Francis Thompson.

In a camp with the proper atmosphere, each camper by unconscious nutrition lives in "the awareness of God". God, the Eternal is Holiness, Truth, Beauty, Love, Goodness, and completely in the Hero of Youth, Jesus of Nazareth, the King of Youth. If you wish to send a message, wrap it up in a person. That is just what The Eternal did!

Naturally, the spiritual aspects of a camp must be wrapped up in the Camp Director. He (or she) unconsciously but effectively must radiate this divine spark. He must create this "awareness of God". It was said of a certain Director of a girls' camp, "her face shone with a spiritual glow". Then, this radiating atmosphere is infused into the minds and hearts of carefully chosen and well-trained counsellors, and then to each and every camper. It is like the measles, it is caught, not taught. This spirit of "the Good and the Beautiful" is instilled into the whole of the camp life so that nothing that is ugly or obscene can find a place. There is an expulsive power in the presence of the Highest.

The camp site, separated from highways and life's "fierce confusion" looks far into the Western stillness, over lake and hills to the sky and God's glorious

continued on page 139

PLAY MAKING

A New Approach to Programme

By MARILYN WARD

with a Foreword by

Agnes Mutchler, Director
Junior League Camp, Montreal, Que.

Marilyn Ward was the Plays and Music Counsellor at the Junior League Camp for girls, during the 1957 season. The Camp is subsidized by the Junior League of Montreal and accommodates over one hundred girls for three weeks, three times during the summer.

Play-making is one of the four scheduled activities. Participation in each activity, except swimming, is voluntary. In the eight years that this kind of theater has been part of the regular daily routine, there has been no lack of participation. It seems to appeal to all age groups, although enthusiasm may vary between the Juniors, the Intermediates and the Seniors, each term. We stay pretty much on the level of plays made from stories. A few youngsters who want to improve their skills (as in any activity) may want to add the business of learning to memorize lines from scripts, but there is hardly time for this in a short term camp. We avoid play-writing since girls of 8-16 have not the knowledge or the technique necessary to produce an 'actable' play. With thousands of stories to choose from it seems best to avoid the possibility that the play-writes will tell more of their personal affairs than they intend.

Sunday Evening is Theater Night. The first Sunday, a few days after they arrive, we have Talent Night. This is built around a theme with the object of getting participants to perform in groups and avoid embarrassing the individual who is more hopeful than skillful.

Plays are performed on-stage or as Theater-in-the-round, inside. Competition from mosquitoes, wind and rain is too great for amateurs. However, it is not a 'foul weather' programme since the practices can be held outside on the camp-site or on hikes.

The fact that the audiences are composed of actors, makes for closer attention to what goes on on-stage. Most of the children will have had at least a walk-on part before they leave and enjoyed being someone else—within a prescribed pattern for a few minutes. Besides it is great fun to have Sunday suppers with giants, bunnies, dashing knights and beautifully dressed ladies! Although this article deals exclusively with Play-making at a Girl's camp, the same activity, carefully set up, can interest boys or both boys and girls as well. Youngsters are always acting!

Marilyn Ward had the two qualities necessary to develop this activity; a wealth of reading and an understanding of people. Some knowledge of theater techniques is helpful, but the important thing is to play it straight, get fun out of the situations and make the story clear to the audience.

—Agnes Mutchler

Playmaking, more than any other form of dramatics, provides an opportunity for creative self-expression, a

necessity for children of all ages. It helps, if handled carefully, in the development of their behaviour also, as the energy of the over-aggresive child can by this means be channelled along lines more desirable than those which she might choose for herself, and the shy or withdrawn child can gain confidence from this kind of activity ,and a feeling of importance in the group, for whether her role be large or small, it contributes to the success of the play just as much as the others. The practicing of the plays must, of course, be done in groups, and it is in this respect that Plays contributes a great deal to the overall programme of the camp, as work and play in groups is one of the fundamental principles of camping. But aside from the psychological and sociological aspects of this kind of activity, Plays are simply good fun; fun to act, and fun to direct, and the Sunday night entertainment offers a change in the regular evening programme which is, I trust, a pleasant one for campers and counsellors alike.

Every week, four to six stories are chosen by the Head of Plays in collaboration with the counsellors assigned to Plays for that week. Each story is *told* (not read) to a group of children, who then discuss with their Counsellor the best way of dramatizing it. (It takes considerable time and patience to convince some of the counsellors that this is a better method than that of reading the story and memorizing the dialogue, but experiences this summer have shown that it is by far the more successful). Most of the programme time throughout the rest of the week is spent practising the play, which grows and develops as it goes along, using in some way or another *all* those who present themselves for Plays. It is best not to cast the play too early in the week, as each child should have the opportunity to play several roles before choosing a definite one, and this also makes it easier to substitute in the event that any of them should be unable or unwilling to perform on the Sunday night. Incidentally, this year, there was only one occasion on which an unwillingness to perform was shown, and I think that speaks well for the atmosphere created in Plays by the counsellors concerned.

Each counsellor makes a folder, in which she outlines the main action in each scene of her play, keeps a list of characters and of the children in her group, and makes notes concerning scenery, lighting, props, etc. This helps her to keep clearly in mind all aspects of her play, and also enables the Head of Plays or another counsellor to take over without much difficulty on her day off. Costumes for the play should be selected as early as possible during the week, and scenery also should be well under way by Wednesday.

For the scenery used in our plays a set of screens, two double, one triple, and one quadruple, are used. These screens may be folded in many ways, and may be arranged in numerous combinations, the most effective being those which provide for two sets of scenery on the stage at the same time, one on each side. This allows for the plays to run smoothly, especially since the lights on each side of the stage work independently and a change of scene means merely the switching off of the light on one side of the stage, and the switching on of the other. Moreover, the interval between the plays (during which the audience sings songs), is shortened because the back of the screens may be used for the scenery of other plays, and so all that is required is the reversal of the screens. To further facilitate the mounting of scenery, large paper clips, such as those used on slip boards, are used in lieu of thumb tacks, as one such clip can hold two pieces of scenery to one screen, one on the back and one on

the front, and can be clipped on or off very quickly.

On Sunday afternoon at 4 o'clock, the casts of all the plays arrive at Chataqua for their costumes and make-up. The costumes have by then been selected and placed on hangers on the left hand side of the stage in labelled play groups, and each Plays counsellor this year was made responsible for her own group of costumes. She helps the campers to change and hang their clothes on the right hand side of the stage, after which they join one of the make-up lines. This summer, (especially during the first term) several counsellors other than those directing their own plays, offered their assistance, and their help was invaluable. While two or three counsellors were mounting scenery on the stage, the rest were seated on the edge of the stage, each with a supply of make-up and a line of campers waiting to be transformed into some character of long ago or from far away. As soon as each child had been made up, she was sent back to her circle in readiness for supper, as the counsellors were too busy to cope with a large group of excited campers all of whom were in high spirits by this time. The reason for dressing before supper is not only that there is more time then, but also that Sunday is visitors' day, and those campers who might be feeling a little homesick after seeing their parents — and those, too, who are feeling lonely because their parents did not arrive at all — have something exciting to capture their attention and cheer them up as soon as the visitors leave in the afternoon.

Supper, then, is eaten in costume, and directly afterwards the players leave the table and go to Chataqua, where finishing touches are put to lipstick and hair, wings are pinned on again, crowns are put straight, and other such important items are seen to. When all is ready, the players are seated in rows on the floor with their counsellors, those in the first play being in the front row, and so on. Usually we have a sing-song until the other campers arrive, as this helps to some extent to calm down those whose nervousness and excitement would otherwise be demonstrated by means of unruly or noisy behaviour.

PLAYS PRESENTED

1st Term
Little Red Riding Hood (Jun.)
The Cook and the Giant (Jun.)
Cinderella (Int.)
A Teen Age Crush (Sen.)
The Lute Player (Int.)
The Queen of Hearts (Jun.)
King Cole's Court (Int.)
The Necklace (Sen.)
Snow White and The Seven Dwarfs (Jun. and Int.)
The Princess Who Couldn't Cry (Int.)

2nd Term
Hansel and Gretel (Jun.)
The Plain Princess (Int.)
My Name is Mildred (Sen.)
The Sleeping Beauty (Int.)
The Three Bears (Jun.)
The Elves and the Shoemaker (Jun.)
Rumplestiltskin (Int.)
The Swineherd (Int.)
Puppet Show "Wendy and Gasper" (Int.)
Nursery Rhymes (Jun.)
Lochinvar (Sen.)

3rd Term
The Brahman, The Tiger and the Jackal (Jun.)
The Tinder Box (Int.)
The Golden Goose (Int.)
The Kindhearted Princess (Jun.)
Cinderella (Musical) (Sen.)
Beauty and the Beast (Int.)
The Little Red Hen (Jun.)
The Four Musicians (Jun.)
The Blue Cross (Sen.)
Alice in Wonderland (Int.)

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AMONG OURSELVES

By Adele Statten Ebbs, Director, Camp Wapomeo

Wallace Forgie

The last fifty years have seen the birth of organized camping; its infancy, adolescence and adulthood. Wallace Forgie has participated in all stages of this development as camper, leader, director and honorary director. His camping experiences have been unique because he has dared to pioneer unknown fields; his achievements have been great because he has courageously surmounted obstacles, and tenaciously clung to his goals.

Mr. Forgie was born in Ottawa but soon moved with his family to Toronto. This was not the last that Ottawa was going to know of her native son. In Toronto he came under the influence of the leaders in the Y.M.C.A. In '99 he joined the Leaders' Corps and with Mr. Howard Crocker as director, went to his first camp at Lake Scugog. In 1905, when Camp Couchiching "Y" camp opened, he was a tent leader. Here Mr. Forgie had his first association with Taylor Statten, a friendship and working partnership which continued through the years.

The next thirty years of Mr. Forgie's life were devoted to the Y.M.C.A. Whenever there was a demanding job to be done, the services of this vigorous man were sought. By his leadership he could change a destructive "gang" into a well-organized, purposeful group of young people, winning their loyalty through stimulating recreational and athletic programmes. In Ottawa, he built the foundations for On-da-da-waks camp, which has become one of the most vital Y.M.C.A. camps in the country. From now on, camping was to be Mr. Forgie's chief interest in whatever job he was doing.

The two world wars were interruptions in this chosen pattern of life. He was Toronto Boys' Work Secretary when he volunteered for service the day war was declared in 1914. His five year period overseas again pioneered new areas. Because of his driving personality, the Y.M.C.A. became a vital factor in the life of our troops. During the second world war, he was available for any trouble spot in Canada where the troops needed assistance in recreation or in personnel problems.

In 1920, Mr. Forgie went to Calgary as secretary of the newly formed Boys' Work Board. Camping was, as usual, the core of his programme. It is interesting to camp people that Dr. Hedley S. Dimock had the comparable job in Saskatchewan at this time, and that it was Professor Charles E. Hendry who took over the job in Alberta when Mr. Forgie moved on to India in 1927. For nine years Mr. Forgie worked for the Y.M.C.A. in South India and Ceylon. He did a survey and set up an educational programme which, naturally, for him included camping. His camping experiences were varied and numerous, handicapped by poor sites, lack of equipment and little understanding of his objectives by those with whom he worked.

All this time he had in his mind the idea of setting up a demonstration area which was eventually realized in the establishment of Camp Tonakela, near Madras. It was his dream come true, made possible by the loyal support and practical assistance of friends in this country who believed in him and in his enterprise. The bond of mutual support and interest was firmly established in 1938 when Mr. and Mrs. Taylor Statten went to Madras to officially open the camp and extend greetings from the Canadian Camping Association. Quoting from "The Madras Mail" January 17, 1938, "The camp, site and equipment is the gift of an overseas fellowship of girl and boy campers in Canada and the United States." All that has come before seems to be the forerunner of what will stand out as Mr. Forgie's greatest contribution to the world.

The need for this camp was so clearly proven to forward looking, youth-minded people over there, that operation, temporarily interrupted during the war, was soon re-established. On February twenty-first of this year, Tonakela celebrated its twenty-first birthday. Its influence and usefulness has broadened into new fields of service to include last year: camping for 2,764 children and young adults in thirty-seven camp groups, serving in various ways according to their needs; schools, scouts and guides, blind, orphans and certified children; convalescent care for 101; minor medical treatment for 3,910; and special feeding once-a-day, serving 12,133 meals. From the director's report, "In the Camp Log they write their hearty thanks to the Committee here and to the people overseas who made camp available to them."

Some fortunate Canadians and friends from the United States have visited Camp Tonakela. Their reports are most enthusiastic. In every case they have been impressed by the high place Mr. Forgie holds in the regard of his friends in the countryside surrounding the camp. As he walks through the neighbouring villages from which children come to Tonakela for a daily meal, the families emerge from their huts and greet him with affection and devotion. For those who have not had the opportunity to visit, it was an inspiration to spend time with N. Perumal Naidu who travelled widely in Canada and the United States with Mr. Forgie in 1956. The devotion of that one Indian was a clue to the feelings his other countrymen must have. Since then, Perumal has become camp director and Mr. Forgie has happily handed over this great responsibility to one whom he has trained and in whom he has complete confidence.

Tonakela, in Ojibway, as well as in a South Indian dialect, means "you first" and it is truly well named. Wallace Forgie has dedicated his life to this great idea which is now firmly established and will continue with our support as a factor towards better understanding and world peace.

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FROM THE PRESIDENT'S DESK

By F. M. Van Wagner,
Director, Camp Nominingue.

Canada is, without question, a wonderful camping country. From coast to coast are vast lake-studded forest areas and majestic mountain ranges beckoning all to leave the crowded highways for quieter trails, where nature at its best may be enjoyed. For most Canadians, ideal camping country is close at hand. Such being our heritage, it might be supposed that in large numbers our people would, in all seasons, seek their recreation in the out-of-doors. Unfortunately, this does not seem to be the case.

We know of no more enjoyable and worthwhile form of recreation than camping, and such related activities as hiking, canoeing, skiing, photography and the enjoyment of nature in all its forms. But as we are not campers by nature, these interests must be acquired, preferably during our younger days. Most boys and girls readily develop an interest in camping if introduced to it by skilful leaders. Nowhere are conditions so favourable for such training as in our summer camps, and it seems logical that camps should place major emphasis on developing an interest in all that pertains to the enjoyment of life in the open. A real camping experience would then be a natural outcome of a season at camp.

Though camp directors frequently express a desire to attach more importance to what is referred to as "real camping," there is, I am afraid, often quite a gap between the good intentions and what is actually accomplished.

If our camps today are failing in this all-important duty, the responsibility for the situation rests with us directors.

This situation may in part result from the fact that, while camp directors may be good administrators, they are not always experienced and skilful campers. The director who has never been on a camping trip, or who has no desire for close personal contact with the woods, a tent, pack or paddle, is hardly the best person to promote camping activities among his campers.

There is no reason why, in such case, he should not secure for his staff a mature, experienced person, well versed in skills associated with camping, and with the ability to organize such activities for campers.

We realize that the camp programme must provide for a wide variety of interests. We would not suggest that camping activities should be promoted to the exclusion of all else. There actually seems little danger that this will happen. The real danger is that we will more and more turn to the programmes with which we are most familiar and are easiest to promote, while failing to introduce our campers to the things that will give a lasting appreciation of what we have referred to as our natural heritage.

This seems a good time for each of us to review past practice to see if a way can be found to give our boys and girls a fuller camping experience in the season ahead.

HOW CAN WE HELP?

By Elizabeth Wardley Raymer.
Director, Camp Tanamakoon

Last summer in a spirit of nostalgia, I returned to a campsite I had known and loved as a canoe-tripping counsellor in the thirties. From the lake, it was still a place of beauty. The perfect sandy landing spot was as I remembered it. I climbed the little path to the camping ground and was appalled! The neat fireplace of memory was a hodge podge of scattered rocks. It contained a nauseating mass of half-rotten garbage which would have to be cleaned up before a fire could be built. I sat down on a frowsy hatchet-scarred log. Immediately a cloud of house flies appeared and sat on me. Driven to activity to shake this filthy welcoming committee, I toured the entire site. There were three mountains of rusting tin cans within fifty feet of the fireplace. It would take a Paul Bunyan to flatten, burn and bury these! Eyes and nose told me that no latrine had been dug here for a long, long time. Knife and axe-marred remains of a table and shelter showed where campers had gathered fuel for their fires. Those jewel-like gleams reflecting the sunlight from the ground came from broken glass. Bits of food and vegetable scrapings undulated in the shallow water, an invitation to leeches. There was no clean place to put down a sleeping bag or a blanket. I felt a pagan impulse to prostrate myself in apology to nature for intruding on this spot of shame.

Angry questions raced through my mind. What about the sacred obligation to leave every campsite in better condition than one found it? What about burning every scrap of unsavoury evidence that this place had been occupied? What about leaving a clean, tidy, fire-safely-extinguished fireplace, and a pile of wood for the next comer? How could such a slum come to be? Who had done this dreadful thing?

As a private citizen I could quite honestly absolve myself from blame. But as a camp director my conscience cannot rest. What are we teaching these children under our care? How are we "moulding" these citizens of tomorrow? Do they regard the wonders of the forest and the beauties of the outdoors as a hallowed trust, a precious loan to them? Is a hike, a cookout, or a canoe trip a worthwhile excursion into pioneering days or a slum inspection tour? Are campers learning to accept passively and put up with such conditions? Are they contributing to them with a We-Know-Better-but-What's-the-Use attitude?

How effective is our supervision? When campers leave camp does it carry over in such a way that they are filled with a zeal to be worthy trippers who are truly at home in and in sympathy with the outdoors? Or, are our campers under such restraint that they literally blow their tops when they are out of sight?

We have all observed the peculiar behaviour of pent-up adults who feel

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DEAR PARENTS . . . . . .

A Camp Director's Letter to parents on the methods and values of camping.

By Ed H. Devitt,
Director, Camp Comak

Camping has been described as "a creative, educational experience in co-operative group living in the out-of-doors." Some parents make the mistake of thinking that the camp assumes most, if not all, responsibility for making this experience a valuable one. Actually the experience is most valuable only when it is a completely cooperative undertaking involving campers and parents and the camp. The camper must participate with interest and enthusiasm, the camp must supply essential leadership, and facilities, parents must supply continuing guidance and leadership, and all must understand and appreciate camping's far-reaching possibilities, its basic aims, principles and methods.

Our first premise, of course, is that camp is "camper-centred", that it exists primarily for the benefit of the camper. Its basic aim, then, can be said to help the camper enjoy a happy, carefree, worthwhile and purposeful experience in the out-of-doors. Through this experience, we expect that the camper will have the opportunity to express his or her personality and develop in character through creative, stimulating activity, associations and work to develop outdoor skills; to practise the art of group living; to develop an understanding and appreciation of the out-of-doors, and significant social, moral and spiritual values. This represents a tremendous challenge and explains why camping is considered to be the most important development in modern educational and recreational fields.

Because camp has the advantage of being, to a large extent, a controlled environment in which the director and staff bring together the facilities, leadership and influences desired, we have reason to believe that many of these hoped-for results can be achieved. On the other hand, camp has one serious limitation: time. The camp environment exists for only a few weeks each year; the basic, fundamental environment of home, school, church and community carries on for at least ten months of every year. The camper is mainly the product of this home environment. Camp can supplement this environment by helping to expand interests and activities, by shaping behaviour patterns and by enlarging appreciation of true values. As a result, we have reason to expect that camp will contribute much, but we should not expect it to contribute beyond its capabilities. With campers, parents and the camp working together in full and free co-operation, in spite of our limitations, together we should be able to achieve valuable results.

What can the camp do to help accomplish these results? First and foremost, it can do all in its power to make camp a safe and happy place for your child. Health and safety do not just happen at camp, as some people used to assume. They are secured and maintained only through sustained effort and eternal vigilance. The director is aware that through lack of proper care and supervision camp could even be an

unsafe and unhealthy place. Therefore fundamental requirements must be met. Campers themselves must be safety and health-conscious, understanding the factors involved and the procedures followed. They must agree that it is better to be safe than sorry, to err in the direction of overcautiousness without losing the sense of adventure. Campers and counsellors should remember, at a point of decision, the saying, "If in doubt, don't do it".

Camps follow provincial Health Department regulations regarding water and milk supply, food preparation and storage, dish-washing and garbage disposal methods, fly and insect control, living quarters etc. They follow Camping Association standards regarding general health and sanitation, water-front safety and leadership. Health standards require a graduate camp nurse on staff and a doctor in camp or on call. Camps provide planned, balanced, substantial meals, keeping in mind the requirements of all campers and also individual campers. Your child may lose weight slightly during the first ten days due to strenuous camp living, but should then regain normal weight and add to it. Special provision can be made for individual campers to try to gain or lose weight through special diets.

Camp takes into account the rest and sleep requirements of your child, always allowing for individual differences. There is a rest period of at least one hour after the noon meal, and this can be extended for campers who require it. The camp is also aware of the possibility of over-stimulation through active group living, and takes steps to avoid it. A camp period should start and end on a leisurely note, and proceed at the proper pace for the varying physical capabilities and emotional characteristics of the campers. Some thrive on great activity, others require periods of rest and relaxation. The over-all program, therefore, should reach the "golden mean" between too much activity and not enough. Campers should go about their activities happily and purposefully with something worth while to do when they want to do it, but without a feeling of strain or strss or pressure. In spite of all these efforts, some campers may appear to return home tired, but in this connection parents should keep in mind that this is often the natural reaction to a change of environment.

Included in our consideration of health is the matter of cleanliness and tidiness. Camp stresses that a good camper lives cleanly and comfortably in his environment, both in camp and on out-trips. A good camper is clean and keeps clothes and possessions neat and tidy. By general consent, the "rough-tough" period of camping is over. However, parents understand the perpetual struggle that goes on to achieve cleanliness and tidiness and the tendency for some children not to be so clean and tidy as they might be. Camps do their best to meet this challenge and to inculcate such ideals and habits.

The camp's second major responsibility is to do everything possible to provide able, trained, mature leadership, because it is leadership, more than anything else, that makes the camp. The group counsellor is at the very centre of the group's camp experience. Everything else in camp, including other staff members, buildings and equipment, exist and are designed to assist the group counsellor in succeeding in this undertaking. In a very real sense, too, the director and senior staff members work through the group counsellor. So much at camp is "caught" rather than "taught"; caught from counsellors' ideas, attitudes, way of

doing things, ideals and principles through day-by-day, or rather minute-by-minute contacts and associations. Often the counsellor's leadership and influence is most felt when there is apparently nothing going on, in those in-between periods, when the counsellor's real self shines through. Parents realize that there is great variation in human personality. Some counsellors are particularly strong in some aspects of leadership; others in other phases, but all should have a contribution to make.

Camp should provide suitable facilities, equipment and site, for satisfactory camp living and desirable activities. Camp sites are chosen with reference to all these requirements. The basic aim and ideal is to keep the idea of "camp" in camping, to make the camp "campy" in the best sense of that word, and this in the face of modern encroachments. This aim applies to buildings, living quarters and the general camp set-up in the realization that these and other factors can destroy the true camp atmosphere.

This "campy" approach also applies to programme. Camp should make available a well-rounded programme but one that stresses those activities which are intrinsically of the out-of-doors and of camp, and in which the camper does not regularly engage at home. These truly camp activities include swimming, camp craft, nature lore, fishing, boating, canoeing, water-safety, hikes and out-trips. Other activities such as crafts, riding, shooting, archery, games, sailing, dramatics, photography, water-skiing, etc., can be made available to establish a point of interest, to widen interests, and for their carry-over value when the camper returns home.

Interest should be at the heart and core of programme and activities, starting with known interests and moving into new fields of interest. Camp should not be content to accept a camper's interests just as they are, but should strive to expand and enlarge them by giving the camper the opportunity to explore and try out new activities. All this can be done using sound educational methods and techniques without involving bribes, threats and awards.

The camper should also have full opportunity to develop basic camping skills, such as swimming and canoeing, and to become highly proficient in them. Camp should develop campers who are highly skillful in some activities, particularly these basic ones, and reasonably skillful in others so that all campers can feel, with modest confidence, that they are skillful at something. May we point out, though, that while proficiency in these skills is highly important and justifies and requires much practice and instruction, even more important are the so-called concomitant learnings — the personality and character training that takes place while the instruction and practice are proceeding. It is very important for a camper to learn to be a good swimmer — it is even more important to learn to be fair, honest, industrious, friendly and modest in the process.

Because interest is the basis of programme and activity, campers along with counsellors, should have a share planning programme and activities. Campers' participation in planning based on their own interests leads to greater achievements and results. Regimentation and formal methods frequently destroy this interest. Camp should mean a large degree of freedom and fun, a leisurely, care-free experience in the out-of-doors without undue pressure and tensions that sometimes exist by necessity, perhaps, in other

situations. Camp should be a holiday in the finest sense of the word, with a feeling of release, with opportunities to rest and relax, to do what you want to do when you want to do it, to renew energies. By giving the camper the opportunity to make choices and decisions, according to his capabilities, and to share in the planning of programme, along with counsellors and staff members, the camp is able to help the camper enjoy this feeling of freedom and of being an integral member of a group. This method also results in wider and more interested participation on the part of the camper and is an essential part of the growing up and maturing process of the camper.

Camping should be an adventure in democracy. The camp is a self-contained community in which campers observe at close range and in small, understandable dimensions the functioning of a democratic society with the interdependence of its members and its methods of operation. With this knowledge of a democratic society in miniature should come an understanding of larger societies, municipal, provincial, national and inter-national, along with their methods, privileges and obligations. In a democratic society, the individual member has certain duties and responsibilities to the whole group. Since democracy is dedicated to the development of each individual in the group, each member must respect the personality and individuality of every other member. Each member must have a feeling of security in belonging to the group, in knowing that nothing will be done to harm or thwart individual personality. For that reason, the "horse-play", "practical joke" phase of camping is also over. Campers do not have fun at the expense of other campers. The natural inter-play of personality and the informal discipline of a group should be a leavening, challenging, inspiring influence, not always, of course, without some unpleasantness. But this unpleasantness, under wise leadership can often be made the best influence for good. Children must be taught to meet a certain amount of unpleasantness, adversity, failure and difficulty in order to be better equipped to meet these as life develops. Camp should not only be a training in all that is easy, pleasant, and happy but a training in what is difficult, unpleasant and unhappy as well.

The discipline of camp starts with informal group discipline, it should be carried on without show of anger or emotion by counsellors who are fair, impartial agents for seeing that the natural, logical results or consequences of behaviour always inevitably follow, whether good or bad, pleasant or unpleasant. This involves explaining why the behaviour is acceptable or unacceptable, and agreeing on the natural, logical consequences. This type of discipline leads to self-discipline, which is our ultimate goal.

In a democratic society, the individual has the right to develop to the full extent of his or her capacities. Camp should enable the camper to develop in self-reliance and resourcefulness, in self-control. self-restraint, self-discipline, in initiative and enterprise, in leadership ability and the ability to live amicably and constructively with others. These qualities should not only have meaning in the camp environment, but should carry over to the home environment for year-round living. These are the aims and purposes, the values and methods that invite and challenge campers, parents, directors and counsellors to work together for their fulfillment.

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WE TURNED TO THE MOUNTAINS

By F. Wm. Halliday, Pioneer Section Director, Camp Chief Hector, Operated by the Calgary YMCA.

This past summer, the Pioneer Section of Camp Chief Hector, undertook an experiment new in Canadian Camping, by initiating a mountain climbing programme.

Considering the waterways on the eastern edge of the Rockies to be unsuitable for extended canoe tripping — the conventional programme of pioneer camping — Hector turned to the mountains to satisfy the activity needs of its older boy's section.

Our objective was to supply an outlet for the adventurous drives of fourteen and fifteen year old boys, through which they would develop physically, mentally and spiritually. Climbing proved to be a successful means to achieve this threefold aim.

Our first consideration was safety. Members of the Alpine Club of Canada were consulted; rules and plans of instruction were drawn up and the necessary ropes and equipment were purchased. After the counsellors and other members of the staff had gained thorough knowledge and practice, the new programme was ready to be tested.

A day at "Rock School" — an educational institution where classrooms are supplanted by cliffs, where books and rulers are replaced by boots and ropes, and where truancy is unknown — was the camper's introduction to the programme.

The "School" is situated a few miles from camp on a cliff used by the Alpine Club for similiar instruction. The cliff is unique in that it presents an elementary example of almost every obstacle a climber will meet, as well as a view which seems to have been designed to delight and inspire the climber.

Here at "Rock School", such strange terms as traverse, belay and rappel were to become meaningful to the young adventurers as denoting essential Alpine techniques. Here the Pioneers were to learn the skills of co-ordinating strength and agility to meet the challenge of the mountains. Here, also, each boy was to develop his sense of responsibility and co-operation, while affirming and realizing his capabilities and limitations.

Initial instruction included an explanation of the rules and methods of rock climbing, and of the use and care of the equipment. The belay, or means of safeguarding a fellow camper with the rope, was most highly emphasized at this point. Although nothing dangerous was ever undertaken in our climbing programme, the importance of every possible safety precaution was strongly impressed upon the mind of each camper. The overly courageous were to learn the values of common sense, and the timid were to gain the required confidence.

Next on the "curriculum" came the practical instruction. This was undertaken in small groups under the direction of the counsellors. Following their examples, and secured by their belays, each camper, increasing in skill and confidence with each attempt, practised the chimney, the vertical wall, and the traverse.

Seated around the campfire at lunchtime, the Pioneers excitedly discussed their experiences, nonchalantly mispronouncing European climbing terms. It became obvious to the members of the staff that the new programme was providing the desired emotional appeal.

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THE SUCCESSFUL CAMP

by LEWIS C. REIMANN

With a preface by Dr. Lenore C. Smith

Here is a complete handbook for the camp administrator, a text book for the student and a source book for the camp committeeman. This comprehensive authoritative guide covers virtually every aspect of camp administration, from the selection of the site to the building of camper and staff morale. The author has himself been a camp owner and administrator for more than twenty-five years and now gives everyone in the field the benefit of his wide experience. **$4.75**

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SERVING HOME AND INDUSTRY SINCE 1915

By F. M. Van Wagner, President, Canadian Camping Association.

TRY A TREE FARM

Conservation of our wild life resources is so essential to our future happiness and prosperity that a continuous educational campaign must be waged in its support.

Camping people often consider what they can do in the interest of this cause. One project which a number of camps are carrying out, and which others could probably do something about, is reforestation. Cutting as well as planting may be indicated in some instances. Other camps like ours may have cleared areas where solid stands could be planted, but in most cases, it would very likely be a case of scattering trees where space and conditions permit.

One programme we feel to be worthwhile, and not difficult to carry out, is to see that we have growing on camp property, where they can be seen, a few specimens of every species of tree indigenous to our region. A fair number of these trees should have name markers for easy identification.

Unfortunately, the best time for planting is early spring, soon after the frost is out of the ground, when most campers are unable to participate. However, with care, a limited amount of planting can be done during the camp season.

The following is a brief report of what is being done to develop a tree farm at Camp Nominingue. We have available for this purpose seventy-five to one hundred acres of sandy soil that was cleared many years ago, and on which there is now a very sparse growth of poplar and pin cherry.

During the past eight years, twenty thousand trees have been planted, mostly in solid stands at about seven foot spacing. This gives about nine hundred trees per acre.

The following species have been planted: red pine, jack pine, Scotch pine, white spruce, Norway spruce, European larch and a few red oak. White cedar have also been planted, but where there is more moisture.

The planting is done by counsellors and senior campers on the first weekend of May each year. The pines do best when set where there is no cover. The sod is removed and the plant set in exposed sand. At least 95% survive. On the other hand, spruce require a light cover for the first few years. The Scotch and jack pines grow most rapidly, some reaching over six feet in five years. The Scotch pines, of course, make excellent Christmas trees if you wish to cut them.

Our tree farm has now reached the stage where campers show quite an interest in our reforestation project. This, of course, we are most anxious to encourage.

The Quebec Department of Lands and Forests provides the plants, we pay only packing and express charges. Before supplying trees, a Department representative visited camp to determine what kind of trees were best suited for

continued on page 150

SOME SUGGESTED TRAINING TECHNIQUES

By Alan F. Klein

There is no group in camping today that would suggest seriously that we need not train our camp staffs. There are, however, differences of opinion about what we mean by training, and even more diversity around our training objectives.

As I observe the scene, most camps engage in some form of pre-camp training, and let it go at that.

From time to time groups in the Camping Association have tried to evaluate the effectiveness of pre-camp counsellor training. In most of the instances studied, the demonstrated results of pre-camp counsellor training have been disappointing, to say the least, and yet we persist in relying upon it almost wholly for our training programmes. Looking at it realistically, pre-camp training does serve many useful functions. For some camps it accomplishes the work necessary for opening camp, and in so doing helps the staff members to become familiar and comfortable with the camp environment and equipment. It settles them into camp life. Even more important, if well done, it fuses the staff into a group and sets the atmosphere for loyalty and team spirit. Budget-wise camp directors must equate these results with the cost of a pre-camp week on site. It is expensive business. Some might find that these results can be obtained in a shorter period of time if designed differently or that it could be done by combining pre-camp in-the-city meetings with a pre-camp week-end on the site.

We should be quite clear, however, that while the above mentioned results are part of over-all training objectives, they are not the real training goals. The goals I have in mind are related to the manner in which a counsellor handles himself on the job. You may call this leadership training, or training in working with children. If these are our basic goals, pre-camp training is not the most effective method for achieving them. It is for this reason that I venture to oppose the trend and suggest that we undertake to do what we can do well, and use our time and methods with more discrimination. By this I mean that we teach programme skills in pre-camp training because we can, and because counsellors need to have activity skills if they are to be effective. Leadership skill is of paramount importance, to be sure, but without camp activity skill, the counsellor is operating in the dark without the slightest idea of how to turn the lights on. Some may go through the entire summer in this state.

The art and skill of working with children is best learned and hence taught on the job. This can be accomplished through supervision and training sessions with small homogeneous groups of counsellors. Supervision is an educational process through which a person who knows more teaches some one who knows less on a face-to-face basis. The prime factor is that the learner be helped to solve his own problems as they arise on the job. Learning is achieved when the learner

is active and is engaged in solving problems that have meaning to him or to her. For this reason, on the job learning is faster and more effective than pre-camp learning.

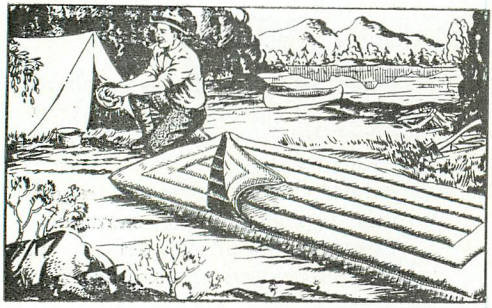
We have said that supervision is one of the most effective methods of training. However, here also, I must risk censure and go contrary to the trend. This method has not been successful in many camps because a long time back someone sold us on the unit system. Unit or section heads were to supervise the counsellors. The idea is sound administratively. Decentralization has many advantages but, in reality, supervision is not one of them because most of us can not obtain unit heads who are qualified to supervise, either because we can not afford them or because they do not exist. It is said that if you wish to teach a dog some tricks you must know more than the dog does. Many unit heads do not know substantially more than the counsellors do, nor are they more mature; and secondly, they do not know how to supervise, which is a specific training skill. Consequently, we adopted an administrative structure and have relied upon it in many settings in spite of the fact that we have not been able to secure personnel appropriate to the structure to make it run at a high level of efficiency from a training point of view. I think I would prefer to employ one senior supervisor, charged with the responsibility of staff training, keep the decentralized plan by using a senior counsellor as my unit co-ordinator, and give up the idea of unit heads supervising staff.

In the last few years some new ideas have been developed in training and have proven themselves in industry and adult education. They might be used in pre-camp training or during the camp season. Those that I will mention all depend upon a few fundamental training principles:

1. Only the counsellor can change his own performance. He must, therefore, be involved actively in the training process.
2. Adults learn more readily through problem-solving exercises.
3. Learning is accelerated if the problems discussed are significant to the learner.
4. Aimless discussion is frustrating. There must be guidance and direction by the trainer.
5. Human relations skills require insight into one's own way of working.
6. The learners must want to learn and change.
7. All learning is accompanied by resistance to learning which is intensified by threat or fear.
8. Effective learning requires the support of a small friendly group of colleagues.

These principles imply that all our personnel are committed to a common goal, and that the goal is made explicit. They imply also that the staff members experience satisfaction of their own personal needs. That means good interpersonal relationships; status given for doing a good job with campers and not for looks, apple polishing, athletic skill and so on; an atmosphere conducive to learning, with rewards based upon satisfaction from doing a good job accompanied by encouragement and praise; and an opportunity for shared leadership in a democratic setting.

To summarize, then, the principles of all such training require that the learner have access to ideas, attitude and modes of behavior alternative to the ones he possesses; there must be a setting in which he can examine and test new ways; and he needs support



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and social success in experimenting with new forms of behavior before he can adopt them as his own.

To clarify terms and concepts let us observe that training connotes 'how to do a job" while education means something broader. Here we are talking about training counsellors for a job.

While we are clarifying, let us settle another question. Do our words so far mean that one may never lecture to counsellors? They do not. When the content consists of facts, procedures, and non-debatable material it can be given as a lecture or in a written manual. It is more useful and acceptable and therefore learned more quickly when the learner wants and needs the information, but we are not throwing the "telling" method out completely.

The methods that follow will be described very briefly since each could be profitably the subject of an article by itself.

Role Playing

This is a training method that is both powerful and effective. In it the learning situation is enacted and methods of handling oneself in the situation are tried and evaluated and then the new insights are tested. It has been abused by charlatans who have thought that all there was to it was to put on a dramatic skit. In fact, it is a sensitive training tool and should be studied before attempting to use it. It is admirably suited to camp training.

Case Study

In this method a detailed narrative of a situation is given. The whole case is described. The trainees are asked to analyze what happened, to explain the behaviour of the campers, to critically examine the work of the counsellor and to suggest alternate ways of approaching the problem.

The case might present a problem without revealing the counsellor's action and the trainees may be asked what they would do. Alternate sugges-

tions are examined and consequences explored. In this method, principles must be drawn from the discussion. Camp policy, procedures and routines can be taught at the same time from the same case. The cases are written from your own camp records and experiences.

The Incident Method

In this method, instead of giving a complete case, one sentence describing an incident is given. For example, "When the cabin group left for the council ring Joel refused to go, saying that he was tired." The trainees must ask questions of the person who knows the full story. This might be a more experienced counsellor. The value of this method is that it helps the trainees to develop a questioning approach to situations, they learn what questions to ask and what to look for, and they get the information they want to know and not what we want to tell them. When they try to solve the problem they may find that they have not learned enough facts. This develops motivation to learn more.

The trainee is stimulated to try to get his bearings in the situation. He must get the facts and then sort out the key facts. He must determine what the question is in the incident.

After many questions have been asked and facts gleaned, the trainees are encouraged to summarize the situation. Then everyone is asked to write what he believes to be the real question, a solution and his reasons, in ten minutes. This prevents many from sitting back letting a few do the thinking and work.

Improved staff means improved performance, and better camping. Camp management has not kept up with the trend in other enterprises to improve and increase personnel training. It is good business and pays many different kinds of dividends.

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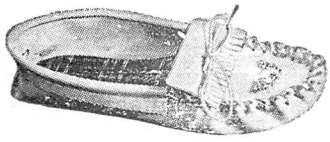

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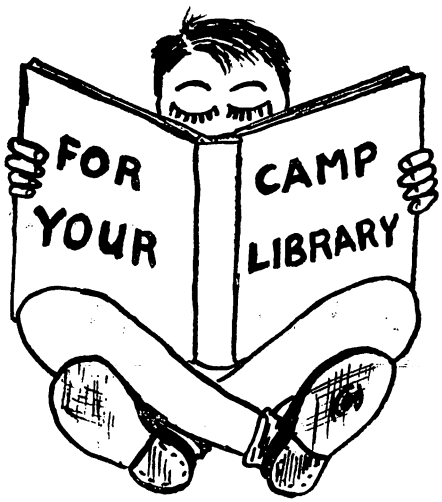

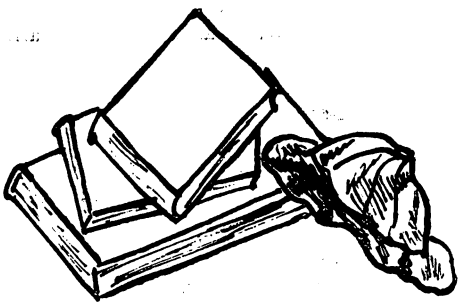

By Dorothy M. Douglas

TWO PROJECTS FOR YOUR CAMPERS

OPEN A WINDOW ON THE WORLD

Here are two types of project for your campers this summer which will fill many hours with absorbing activity, and which can lead to rewarding results both for those campers who participate and for those less fortunate and needy children in other parts of the world.

HI NEIGHBOUR! Folklore Activities Kit

Prepared by UNICEF, the United Nations International Children's Emergency Fund, and available for $1 from their Canadian office at 280 Bloor St. West, Toronto, this colourful kit of booklets and posters includes projects for large and small groups. It can be used on the playground, in camps, or classrooms. Offering a programme to broaden the horizons of school-age children, the kit outlines games, songs, crafts, and dances of five countries. The 1957 kit contains Iraq, The Philippines, Guatemala, Nigeria, and Yugoslavia. For 1958, the kit is in the form of a sixty-four page book on Italy, Indonesia, Lebanon, Paraguay and Uganda.

HI NEIGHBOUR! Companion Recording

A ten-inch Long Playing Recording, prepared to supplement the kit, contains songs on one side and dances on the other, one each from the five countries of the kit. (Words and music are in the kit.) We did not expect to find this music so delightful; it is very rhythmical, with light drums, pipes and sometimes marimba-like instruments. The music of Guatemala and The Philippines is particularly enchanting, perhaps, for Western ears. The record costs $3. Both record and kit may be obtained from CANADIAN UNICEF COMMITTEE, 280 Bloor St. West, Toronto 5, Ontario.

As you may know, UNICEF is the world's largest international effort to improve the health and welfare of children and the mothers who bear them. Its programme is three-fold:

mass disease control, maternal and child welfare, and nutrition. UNICEF aid requires self-help and so the assisted countries spend $2 for every $1 contributed by the Fund. It is reaching forty-five million mothers and children in ninety-five countries. To show the children here what their pennies can do to help, one leaflet tells us that the pennies you spend on a comic book will give a child fifty glasses of milk in India, for an ice-cream cone, ten children can receive protection from T.B. in Chile, for a candy bar a child can be cured of the horrible sores of yaws in Nigeria. Whether, with the ideas and materials mentioned above, we "open a window on the world" so that our campers become interested and ready to explore further, or whether through a money-raising project, we encourage them to spread "a rainbow around the world" (one of UNICEF's catchy songs) we will be launching a worthwhile venture. All materials are generously illustrated with photographs and drawings.

UNESCO AND YOUTH
Information Kit, Programme Aids

The United Nations Educational, Scientific, and Cultural Organization offers a plan of youth education for social responsibility and international co-operation and opens up a tremendous field of interest. Their projects are geared to high school and college young people, those who are senior campers and young counsellors, for whom an Information Kit has been prepared with materials helpful to group leaders, teachers, and speakers. Ask for their "Attention Committee Chairman" folder which lists 16mm films, filmstrips, dramatic scripts for one-act plays, posters and pamphlets about UNESCO.

To us in the Western world who take free education for granted, it is dis-

continued on page 133

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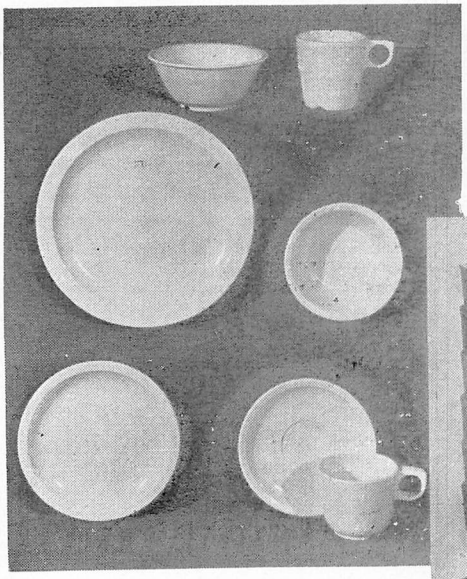

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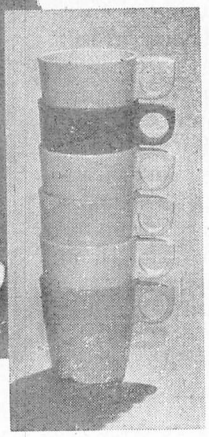

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continued from page 131

turbing to discover that 45% of all adults in the world cannot read and write, and that over two hundred and fifty million children have no schooling at all. UNESCO is endeavouring to improve education through international action and to increase international understanding through education. Their Fundamental Education programme designed to help uneducated people, many of them living in abject poverty, to solve their immediate problems through learning the skills necessary for health, good use of natural resources, and home-making, pioneers the way towards free education, which is surely the right of all children.

THE UNESCO Gift Coupon Plan is a scheme whereby a group or club can actually assist in a project of their choosing. For information get in touch with the UNESCO Committee, 280 Bloor St. West, Toronto.

TREASURY OF AMERICAN INDIAN TALES

Theodore Whitson Ressler.

Forty-four authentic Indian Tales, each one short enough to hold the interest of campers at a gathering under the trees, or at the campfire — such a collection is precious to the counsellor of a group between 6 and 12 years of age. The style is dramatic, but the vocabularly simple enough that the older pre-teen campers could read them aloud. The tales are grouped into interest areas of Adventure, Heroism, Customs, Character, Hunting and Fishing, among some of which such values as courage, truthfulness, sound family relationships are quite effectively conveyed.

Mr. Ressler is a Y.M.C.A. worker who has also been active with the Boy Scouts for many years, among whom, he has developed a reputation as a teller of tales. He has made a life-long hobby of collecting Indian stories, many of which have been related to him by personal Indian friends. G. R. Welch Co. Ltd. Toronto. $4.25.

INDIAN COUNCIL RING

W. J. Eastaugh.

Recognized as a leading authority on Indian Lore, the traditions of the Indian Council Ring and the organization of effective Indian ceremonies, Mr. Jack Eastaugh has compiled a forty-four page booklet containing detailed instructions concerning this type of programme for camp use. As each step is outlined, charts make clear the council ring, illustrations show details of accessories and give instructions on how to make them, simply and economically. Articles of clothing can be made, simply by studying the drawings; an effective headband appears on one page, various parts of an Indian costume on others; tribe names are explained; totems suitable for cabin groups are illustrated, and a number of ceremonies outlined. One page in particular will be enjoyed by campers . . . it tells how to make scalps!

"The supply of books is quite limited", says Mr. Eastaugh, "until such time as it is practical to go into print. If you would like to purchase your copy now, the price is $2. Please enclose purchase price with your order and send it to W. J. Eastaugh, 5 Beatty Avenue, Brampton, Ontario.

—E. F.

UNDERSTANDING GIRLS

Clarence G. Moser.

One of the most valuable things we can do sometimes when we are faced with difficulties, misunderstandings, explosive situations, is to pause and take stock, to stand back and get the long

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view. Whether you are the parent, the teacher, or the group leader of girls, you will find here an opportunity to get that long view, to gain perspective on the stages of development that are — some of them — stormy, discouraging, and bewildering, both to the growing girl and to those around her. To this reviewer, feeling her way with a club group of girls between 12 and 14 years, the book is very helpful.

Mr. Moser has been a Y.M.C.A. Secretary since 1924, working with youth, parent and education groups. When his UNDERSTANDING BOYS appeared, it was favourably reviewed by many authorities in the field of child study and mental health. He brings to this one the warm understanding of a father. His authoritative record of a girl's physical, emotional, intellectual, and social growth patterns is presented in separate sections for ages 6 to 8, 9 to 11, 12 to 14, and 15 to 17 years. The conditions of life, the pressures and demands of our culture on growing girls, are thoughtfully considered. He looks ahead, too, at what may be the girl's role tomorrow. An excellent bibliography is included. G. R. Welch & Co. Ltd., Toronto. $4.25.

THE SUCCESSFUL CAMP
Lewis C. Reimann

To answer the needs of new camp directors and to supplement the knowledge gained through experience by those who have been in camping over the years, Mr. Reimann writes of the basic organization of a camp from the selection of the site itself to the last record of evaluation after camp is over for the year. For the collection of sample forms and applications alone, The Successful Camp is a valuable book to include in the camp director's library . . . Camp Staff Application, Leadership Information Form, Employee Release, Camper Application for

Enrolment, Camper Personality Questionnaire, Camper Equipment Check List, Health Examination Form, Daily Camp Schedule, Camper Behaviour Chart, Counsellor's Final Report on Campers, and Camp Evaluation . . . they are all here for other directors to use and to copy.

Mr. Reimann discusses standards and programme, purchasing and financing, training and public relations, camp objectives and health with safety, and many other topics in such a way that each can be understood and used to advantage. He writes from long years of experience in church camping, organizational and private camping, and so sees the broad view of any discussion he presents. Ambassador Books, Toronto. $5.25.

—E. F.

HIGHLANDS AND BACKWOODS
G. F. Morton.

Lord Rowallan, K.T., K.B.E., M.C., LL.D., Chief Scout, in writing a foreword to Dr. Morton's adventures, has this to say: "Dr. Morton's skilful linking of adventure and inspiration by following the trails blazed by great men of the past, who could be the subjects of the hero-worship which is natural to boys, was something new, both in education and scouting . . . Through these pages the qualities of the man appear — the courage, the imagination, the impatience on occasions with hampering restrictions; but above all, the love and understanding of his boys, which has been returned by them in so great measure, and which are for him so rich a reward for the worries and anxieties, and sometimes the disappoint-

continued on page 138

Books for Every Camp Leader

CAMPING TOGETHER AS CHRISTIANS

By John and Ruth Ensign. For Junior High camp leaders. A mine of practical information on camp craft. Also an inspiring book for new camps, church-sponsored camps, for revitalizing an established programme. $3.25

THE WAY TO CAMP

By S. H. Walker. Illustrated handbook of camplore, woodcraft and hiking, of proved value. The author has been a member of the Boy Scouts, the Camping Club of Great Britain and Ireland, etc. Sixth edition. $1.25

HIGHLANDS AND BACKWOODS

By G. F. Morton. Foreword by Chief Scout Lord Rowallan. Tales of adventure and high-altitude camping in many lands, including the Highlands of Scotland, the Alps, Canada. Shot through with hero-worship. $4.00

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WILD LIFE CORNER

By Barry G. Lowes, Director, Camp Timberlane.

One day this coming summer, why not stand astride a large, bold outcropping of rock, the sort of thing found around most camps? Try to project your imagination back countless millions of years to a time when the whole earth was composed of nothing but silent, barren rock, with restless seas pounding upon it. The rocks, the seas, the sun . . . from these the world began.

The seas rose and washed over the rocks. Winds and rains chiselled them, washing the particles ever down to the seas. There were cataclysmic eruptions, heavings, shifts and settlings of the earth's crust, but no one saw or heard these changes.

It is almost impossible to conceive of these things, and yet, to try is to grasp the deep mystery, the awesomeness of the world in which we live. Does your nature programme convey this awe and mystery to the campers?

What miracle produced life on these barren rocks? It *was* a miracle; not the thunder-clapping kind that we have in mind, but a painfully slow type of miracle that can be observed as still going on in our own camps today.

We need not wait millions of years for the various forms of plant life to evolve. The time cycle has been telescoped, but the original pattern is there. Dr. William Gunn has described this phenomena so simply and clearly in his booklet "Nature Study", that his words are repeated here:

"On this boulder (or rock out-crop), you can see that there are some very small, flat green and grey plants growing. These are called lichens (pronounced likens) and they are particularly interesting because they can grow on bare rock where other plants cannot grow. They are also interesting because they are examples of the first stages of a series of events, taking a long, long time, that must take place before a big forest of tall trees can grow.

"These lichens are able to live on water and sunlight and certain very small amounts of chemicals they are able to extract from the rock. As the lichens live and die, their remains gradually add up to form little bits of soil that mingle with tiny bits of rock broken up by wind and rain and frost and by the action of the plants.

"After a while, there comes a time when enough soil has been created so that mosses can grow here . . . as you can see has happened on this spot over here. Many generations of mosses live and die in turn, and their remains gradually form quite a thick pad of soil that eventually is able to support some of the hardiest kinds of grasses.

"Soon, as you can see here, other grasses and sedges take over and they make a still thicker layer of nourishing top-soil.

"In this part of the country, where the climate is best suited for the growth of forests, rather than grasses, other plants are then able to take over from the grasses and sedges. Young trees come up from seed, and such trees as poplar, hawthorn and cherry spring up, soon cutting out the sunlight from the smaller plants. That is the sort of thing that is going on right now over there where those young poplars are.

"Eventually, those trees in turn give way to maple, beech or oak and elm trees, such as you can see in that woodlot over there. They represent the last stage in the long sequence, because young maples and beeches are able to grow successfully under the shade of adult trees. And so the young trees in time, take over from the older ones, all the while adding to the soil beneath.

"This business of plant succession is going on around us all the time. The settlers and farmers have changed the stages of the natural succession in many places, but if the land were again left to itself, it would go back into forest.

"This type of succession is called 'dry succession' because it begins with plants growing on dry rock. There is another kind called 'wet succession' that we will talk about next.

WET SUCCESSION

"Here, by this pond, is a place where you can see an example of 'wet' succession.

"Let's begin out in the middle of the pond, where it is quite deep. Floating around in the water, out there, are many extremely small plants called algae. They are so small that you would need a microscope to see them. But collectively they add up to quite a lot . . . enough, sometimes, to give the water a greenish or blue-ish colour.

"These algae either sink to the bottom when they die, or they are eaten by small animals that, in turn, contribute to forming a bottom soil in which other plants can grow.

"As we move shorewards from the deep water, the first new plants we come across are those that can grow entirely underwater without emerging into the air. These are the true aquatic plants. You can sometimes see these by looking down into the water from a boat. They do need some sunlight though, and cannot grow where the water is too deep. As these plants live and die, their remains tend to build up the bottom soil and thus the pond gets shallower and shallower. Soon we reach a point where the water is shallow enough that the plants like water lilies and pond lilies can have their roots in the bottom and still have their leaves and flowers above the water, in the air.

"Over a long period of time, these plants, in turn, add layers to the bottom, always tending to make the pond shallower. Soon we reach a stage of shallowness where first rushes and then cat-tail reeds can grow out of the water, just as you see them there.

As the water-level drops to a few inches, sedges . . . such as these, here . . . do very well in wet or moist soil. They bridge the crossing from water to land and then the grasses come in . . . as you can see here. And from this stage, the plant succession follows the same route that we saw in 'dry' succession, ending up the same way with a forest of tall trees.

"In 'wet' succession, the general tendency is for all the plants growing in the water to add to the bottom layer of soil so that the pond becomes shallower all the time. Eventually it may become a bog in which trees can get a foothold, and the forest takes over. That is a long, slow process. But you may see bogs with trees such as tamaracks in them in which this process is going on."

We cannot all be Dr. Gunns, nor can we have him on our staff, but every one of us from director to junior counsellor can be curious, can experience the excitement of discovery, the beauty of balance and harmony, the awe and mystery, as we contemplate

continued on page 138

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continued from page 135

ments, of all those who devote their lives to the service of youth."

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—E. F.

continued from page 137

these phenomena in progress. Once we feel it, we must convey it to the campers.

In place of a formal "nature programme", let's strive to develop in our campers a heightened awareness of the world about them that becomes an integral part of their every waking hour, from the mist-shrouded lake at sunrise, to the infinite depths of the sky at night; from the single-celled animals found in swamp water to the deer and bear of the forests.

Their eyes (and ours) will be opened to a new conception of the world, and their own place in it will take on new meaning.

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continued from page 110
sunsets, and I hear the campers singing —

"Unto the hills around do I
lift up mine eyes"
"Day is dying in the west"

It was Star Night. A University Professor had given a talk on "The Stars". By the embers of the camp fire, the boys looked up and listened for an hour or more. Then one boy quietly said, "Now I know the meaning of the first words of the Bible, "In the beginning, God". We were as pebbles on an endless shore by the Sea of Infinity. "He made the stars also".

At each camp, we chose one great picture from the inspired Masters. It was placed over the fireplace throughout the camp and we studied it and loved it. One year we chose Watt's "Sir Galahad" in Eton College Chapel, and we prayed — "My Lord, I am ready on the threshold of this new day to go forth armed with Thy power. Grant, at the end of the day no blot may be found on my Shield. Amen."

For each camp, we chose a great Musician. We learned of his life and his inspired genius. God inspired him, i.e. — God breathed into him the immortal music. By our Music Director and by recordings, we became acquainted with some of his deathless melodies. We were imbued with "an awareness of the Eternal". We were worshipping God.

From the hikes, we brought back flowers and mounted them; we learned their names and admired their beauty. From the flower crannied in the wall, we were near to God.

The fire burned low. "Silently, one by one, in the infinite meadows of heaven, blossomed the lovely stars, the forget-me-nots of the angels".

Then we sang —

"God who touchest earth with beauty,
Make my heart anew;
Keep me ever by Thy Spirit,
Pure, and strong, and true".

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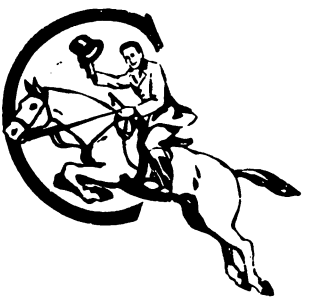

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A good preservative for wood and canvas is among the Absolute Necessities of camp supplies, and we have been gleaning one or two interesting facts about Cuprinol, during the last little while, which camp directors should know.

Probably one of the most important from the safety standpoint is that it is harmless to clothing and skin, a point to consider when workmen come into the maintenance picture. They, too, will appreciate the ease with which it can be applied by merely dipping the item to be treated, or by using brush or spray.

What a good many of us don't realize, however, is that protection can be assured with one coat of Cuprinol without changing the character of the wood. Yacht and Boat Builders use it for treating new wood before it goes into the craft. Greenhouse owners use it without damage to plants. Wood for ties and bridges have been treated with it extensively. And down Boston way, Douglas Fir lobster tanks were treated with Clear Cuprinol to produce a tank which would be free from all algae marine growth and worms.

A product that gives absolute protection against rot and mildew, one that will stop rot already started, is a good one to have on hand, with spring maintenance days facing us. Equipment protected is equipment saved.

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The Workshop Committee under the chairmanship of Mr. N. Gamble, arranged for Mr. W. E. (Ted) Yard from Toronto to come as the director of the workshop.

The Alberta Camping Association will be holding its annual conference in Edmonton this year. The training workshop was an additional project of this active Association.

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WILL THIS
Interest Your Campers?

By G. C. Toner,
Royal Ontario Museum.

Always there is room in the camp programme, perhaps around the campfire, or at the dinner table, for reliable information about the flora and fauna of the rural area about us. Mr. Toner has been writing for some years on just such topics, many of which have appeared in the Bancroft Times. Canadian Camping has been given permission to reprint a collection of his tid-bits, for their extreme value to the camp directors and staff members . . . all of us who sometimes find it difficult to put our fingers on this kind of information. Why not clip these stories and paste them in that looseleaf memo book we should be preparing now for summer use?

Wood In The Far North

Wood is rare and precious in Ontario's far north. Birch does not grow within a hundred miles of southern Hudson Bay, nor does any other hardwood, save poplar, and the only source of wood fit for replacing broken axe handles, fixing canoes, etc., is the rivers which reach into interior Canada and bring it down to be deposited on the beach.

In an arresting commentary on "The Worth of Wood" in the current issue of SYLVA, the bi-monthly magazine of the Ontario Department of Lands and Forests, J. A. Macfie, conservation and wildlife management officer here, says:

"As Philip Mathew, my Cree Indian companion, and I hurried along the crest of the high, wide beach toward our tent and supper, we occasionally paused to pick up bits of dry, sound looking driftwood for the evening fire. The beach was the northern fringe of Ontario near where the Niskibi River empties into Hudson Bay and as it is over most of its length, the high tide mark was delineated by a tangle of driftwood; the roots, limbs and the entire trees, the dock timbers, railway ties and broken paddles spewed out into the Bay each spring by rivers draining a quarter of Canada's surface.

"Suddenly Philip dropped his armful of spruce firewood leaped into the windrow and withdrew a four-foot length of wood which I recognized by a fragment of clinging mark as a chunk of white birch that had escaped from a beaver dam far up some river.

"Before hoisting the stick to his shoulder to carry it to camp, he told me it was 'minawsin atik', a good tree. By way of explanation, he pointed to the handle of the axe I carried. He also tore off a brittle curl of bark and put it in his pocket for tinder for some future campfire.

"Since Philip has never in his 40 years been inland beyond the great muskeg, he has never seen birch growing. He only knows it as a sun and salt-whitened article that occurs rarely among the spruce, poplar and willow driftwood lining the beaches east and west of his native Fort Severn.

"A few days later, we were walking a raised beach ridge where shore ice of receding Hudson Bay once piled up gravel, then abandoned it for a new beach 200 yards to seaward. The driftwood there was old; spruce roots were nothing but hollow shells, though appearing sound on the outside.

"Among these ghosts of tree roots lay a harsher form, a short piece of 12 by 12 inch square timber with corners sharp and scarcely weathered after decades in the dry sand. Philip demonstrated on the quality of this exotic bit by nipping off a corner with his knife, revealing the hardness and distinctive grain of oak, and describing it as 'muskwa' (strong) wood.

"He told me of the virtues of oak in the same way he explained where geese nest, and that caribou tracks disappearing under the tide are made by animals going out to feed on rockweed—things which are peculiar to his part of Ontario.

"I didn't tell Philip that I was familiar with oak, and how it grew with great spreading branches and a trunk thicker and taller than he had ever seen. I am not sure he ever wonders where this wood originates. All that

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concerns him is that oak comes in the form of timbers from old ships and staves from long disentigrated pork barrels, and it is the best material for repairing toboggans and strengthening canoe thwarts that the factories never make strong enough to withstand the bouncing weight of a seated man when Hudson Bay is rough.

"The timber was too big to carry, but no doubt Philip steered his dogs that way the next winter, pried the block from the shallow snow and took it to his winter camp a few miles inland.

"Philip's people and the men of the Hudson's Bay Company posts on this coast have long coveted wood from the south. When Radisson was at Port Nelson in the late 1600's, he offered to trade rolls of birch bark brought from the bottom of James Bay. A hundred years later, birch wood for snowshoe frames was sent north to Fort Severn from Moose Factory on the sloop which distributed provisions and trade goods brought by ship from England.

"Several times during the remaining long evening of our trip, Philip removed the precious billet of birch from the bottom of the canoe where it temporarily helped separate baggage and bilgewater to admire and work on it.

"He whittled away all the hard brown underbark overlooked by the beaver and trimmed off the ragged end caused when tree separated from stump—the stump left imprisoned in the bank of an unknown stream high in the headwaters of the Nelson or the Churchill, the Severn or the Weisk, while the trunk rode an ever-broadening current down to a world where man regards white birch not as a valueless species but as 'minawson atik", a good tree."

—●

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How the Ontario Association
for Retarded Children piloted

A CAMP FOR THE SERIOUSLY RETARDED

By John N. Haddad, Director,
Camp Scugog South; Chairman,
Recreation Committee, Ontario Association
for Retarded Children.

For centuries, seriously retarded children have been denied the most elementary educational and recreational experiences. These are the children who are still not allowed into our public education system because their I.Q. is below 50. Of all handicapped groups, the mentally retarded form a relatively large percentage of the population. It is generally agreed that thirty out of each thousand people are retarded to some extent. Because this condition is an incidence of population, the breakdown of this group of thirty is known. Of this thirty, one is totally dependent, probably requiring care in an institution. At the other end of the scale, twenty-five of the thirty are educable, most likely able to support themselves. The remaining group of four of each thirty are the seriously retarded children, trainable to some degree, but who probably can never be completely independent. Besides being intellectually less endowed, many of these children have distinctive physical characteristics such as mongolism, or other physical handicaps due to disease or injury prior, during, or after being born.

The Guelph Kiwanis Camp at Lake Belwood, near Fergus, Ontario is the first Canadian camp to experiment with a programme for these children. For two years, a man of vision, the Reverend Walter McLeary, who founded the camp, carried on a programme when no one else would. This last year, the Ontario Association for Retarded Children was approached to sponsor the camp. This is a province-wide organization, so the camp began to reflect this. Campers, counsellors, and the committee of OARC responsible for the camp were recruited from the entire province. We had no funds to hire any professional pre-camp staff but one of our energetic volunteers, June Braaten, was in on the planning from the beginning. Without her devoted service and experience with both recreation and retarded children, the camp would never have been the success it was.

Last year's programme was designed as a pilot project experiment. We wanted to run a camp with a high standard of quality. We wanted to get the answers, at least in part, to a host of questions. What kind of physical plant and campsite do we need for these children? How can camping benefit them? What kind of training do the counsellors require? Which of the

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regular camping activities would be suitable? How long should the camp period be? What should be the ratio of counsellors to campers?

We decided on an experimental ratio of one counsellor to every three campers, although we already know that in some activities such as the early stages of learning to swim, the children required individual instruction, a ratio of one adult to each child. This experimental ratio worked out well, generally speaking, but we would have been able to keep one lad who was sent home, if we had arranged for him to have his own counsellor. Counting cooks, specialists and administrative staff, the overall ratio was one adult to every two campers. In order to allow for time off and the individual attention that is necessary, the ratio cannot be larger than this.

In spite of the fact that many of these children had not been separated from their home for even a week-end, we found there was no more homesickness than in a camp for normal children. This is a most encouraging finding, since some parents felt the length of stay at camp should only be a week. We had decided upon a three week period and, although our research findings are not fully tabulated, there is some evidence that if the period had ended after two weeks, many personal, social and educational gains would probably have been lost, since improvement levels were generally highest during the third week.

Most regular camping activities, with the exception of boating, were tried and found to be suitable after obvious allowances had been made for greater counsellor assistance, less haste, infinite patience and understanding of individual handicaps. Nature hikes, overnights, crafts, games, play-acting, Indian night, excursions, these and many

other regular activities are suitable when modified as to simplicity of demand upon the camper and lower-geared timing. Time tables had to be modified several times to allow for longer rest periods and more time for campers to wash and dress and to get from one place to another because movement and muscular co-ordination is much slower than with normal children.

We found that counsellors who had good recommendations from other camps made good leaders with the seriously retarded campers. Perhaps this is, in part, because handicapped children have the same basic human needs as all people. These are such needs as to be liked by others and to learn to like others, to achieve and to be helped to achieve, and to be limited to socially desirable learnings and behaviour. However, throughout our entire programme from the counsellors' training course, to the last farewell, the staff was aware that in addition to these common human needs, which any good camp tries to meet, our children had special concerns. For example, our children have special needs to learn to obey signals, since few, if any of them can read or have the benefit of social learnings that come from varied social experiences. It was discovered after much trial and error that teaching them to crouch at the blow of a whistle was the best way to get their attention in response to this particular signal. Various levels of social and physical development meant various levels of participation in activities. For example, whereas some children could actually lead a sing-song of the whole camp, others could barely participate. For some who may have been protected from or excluded from their neighbour-

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From Camp Mazinaw, Mr. C. R. Blackstock has sent us the story of the Wearers of the Magic Moccasins, an Indian legend whose charm and philosophy are transposed to our own way of living, in a way campers can easily grasp.

Moccasins are the shoes of the bush and the canoe, the shoes of the forest children.

Those who wear moccasins go about quietly, disturbing little, allowing the wearer to see and to hear all about him, unafraid.

Those who come to wear the Magic Moccasins, get to know the secret places, hear the unfamiliar sounds, the feel of new things, the smell and taste of the unusual.

The Magic Moccasins take you to all the varied loveliness of living things which God has created in this, your homeland.

Once you wear the Magic Moccasins, you will find

— the saskatoons, sweet berries of the summer time.
— the biggest blueberries
— the sun-warmed flavour of ripe raspberries
— the bitter, puckering taste of choke-cherries
— the cool savour of basswood bark

The Magic Moccasins will carry you along through lakes and streams, lined with the many shades of the green of trees; decorated along the edges with flaming cardinal flowers, iris, and purple joepie weed; covered with yellow and white water lilies.

The Magic Moccasins will carry you to the highest places, where you can look to the far horizon; to the very edge of the dome of the cloudless sky; where you can look down into the echoing valleys and into the shadowless blue of deep water.

The Wearers will come to know the busy ways of the beaver, the slow, uncaring way of the porky, the stately way of the skunk, the inquisitive, noisy manners of the racoon, the scurrying, chattering way of the squirrels and chipmunks. Like Hiawatha, you will come to call all manner of living creatures, Brother!

If you put on these Magic Moccasins, you will find the cool valleys, where the light-footed deer stand among small birches and massive basswoods; and the hot, bare hillsides, where the ant-tunnelled stumps linger, showing the marks of the hungry bear.

Here at camp, we would want you to become the Wearers of the Magic Moccasins, so that you can romp joyously through the days, aware of all the living world about you, even as Jesus did, long ago, pausing to marvel at the beauty and the wonder and the loveliness of it all.

Be ye Wearers of the Magic Moccasins in the bushland of your homeland in these, the Moons of summertime!

—●

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hood play group, the special need was to learn how to have fun with others, sharing, taking turns, being part of a team. And of course, the special need to be taught with great patience through repetition, routine and imitation, meant going over the same activity endless times. Would this be boring for the counsellors? No. The great rewards to the counsellors in seeing the child progress are so personally satisfying, that it was common for an experienced counsellor to say that this kind of camp meant more to them than any previous experience. It is interesting that all counsellors except one, want to return again this year.

Although the final analysis of research records is not completed, we have some tentative conclusions which are most encouraging. Individual record charts filled out daily by the counsellors for each of his campers, prove that these children readily adjusted to a camping situation. They learned new skills, their behaviour improved and they developed social relationships with other campers.

Follow-up reports from teachers in the special O.A.R.C. Schools and from parents, indicate that a large number of parents and teachers noticed definite improvements in the campers' sociability and friendliness upon their return from camp. A typical remark from a parent is, that: "Bobby now plays better with neighbourhood children" or "He still wants to do the things he learned at camp" or "He had the best time of his life".

We feel that most of the one hundred fortunate children who could attend Belwood last summer, had the time of their

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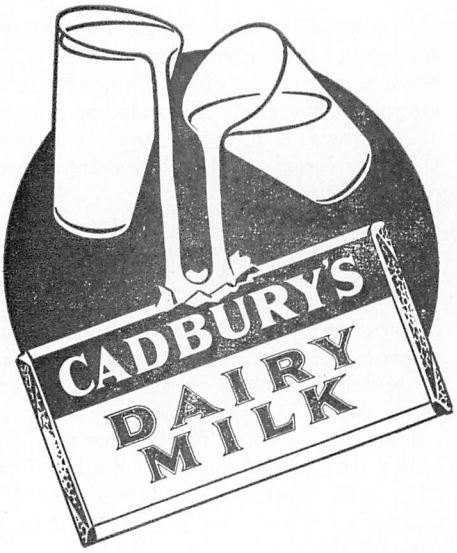

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lives. Unfortunately, because we were soon filled up, many applicants could not be served last year. But this is just the beginning of camps for retarded children. We are beginning to learn what should go into the ideal camp site for these children. Their camp will need special facilities, because these are special children. Ideally, each cabin would have six campers (all sleeping on lower bunks) and quarters for two counsellors. Washroom and toilet facilities should be in or adjoining the cabin. The whole camp area should be fenced in, to protect possible wanderers. It should be as safe as a bank, with all possible booby-traps both natural and man-made eliminated. It should be as beautiful as the Great Canadian outdoors can be, with wooded areas, open spaces and safe, shallow, sandy beaches. It should have a swimming pool, because warm, shallow water is very important for their swimming.

Ten years ago, there was virtually not a day school nor a recreation programme nor even an organization advancing the cause of providing community services for the intellectually least gifted in our whole country. Today, in every province of Canada, special local schools exist, and in each province, there is an association for the help of retarded children. Tomorrow, there will be recreation programmes, sheltered workshops, diagnostic clinics and many other needed services, including special summer camps. Perhaps these camps will be built and based on the information gathered at Belwood. —●

continued from page 125

the area to be planted. A Department representative also visits camp annually to inspect what has been done and advise regarding further planting.

We now regret that we did not start tree planting many years earlier. An excellent publication for anyone interested in this work is "Forest Tree Planting", published by the Ontario Department of Lands and Forests. —●

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Gradually, talk became centered on the rappel, the highlight of "Rock School".

Rappeling is the climber's method of descending a steep pitch by means of a rope doubled round a projection. When a young boy thinks of mountain climbing, a picture of a climber employing a free rappel is very often the first thing that comes to mind. For this reason, rappel instruction was included in "Rock School" programme as an "extra-curricular activity", even though the nature of our climbs would not necessitate the use of this technique.

"Rock School" was just the beginning of this new experience. Real mountain climbing was yet in the offing. With their counsellors, the boys eagerly discussed which mountain they would assault, what route they would take, and where they would establish their base camp.

The mountains in the vicinity of Hector are about seven thousand feet high (1,500 feet above Camp). Reaching one of these summits would be a short scramble for a mountaineer, but it is an impressive accomplishment for a fifteen year-old lad. During the course of the summer, assaults were made on five different peaks, two of which were scaled to the summit. A highlight of the programme was what is believed to have been a "first assault" on Mount Faulkner, and the ceremony by which it was named in honor of a former director of the camp.

Our experiment in mountain climbing has shown us that adventure is provided, and development of the spirit, mind, and body, naturally follow, when a boy is methodically introduced to the wonderful world of mountains.

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Response has been most enthusiastic. Copies can be obtained from the American Camping Association, Martinsville, Indiana. Prices: 1 to 24 copies, 35 c each; 25-49 copies, 30c each; 50 or more copies, 25c each.

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that they are off the beaten path. Under the delusion that nobody knows them and nobody cares, they scatter refuse, they yell, they are profane, they roar out ribald songs. Could we conceivably be conditioning our campers for that sort of adulthood?

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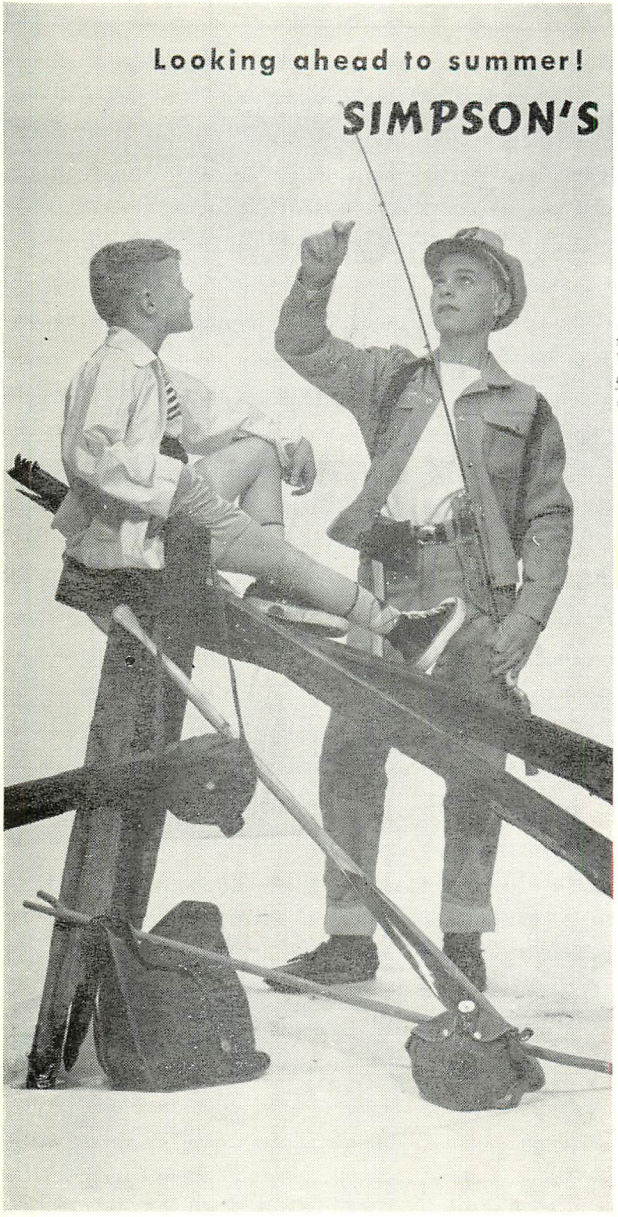

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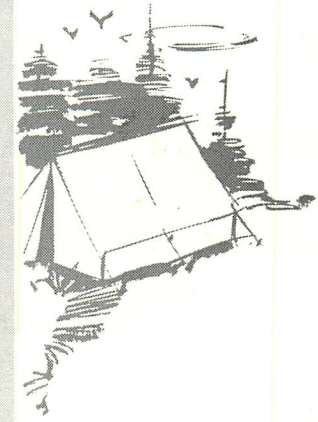

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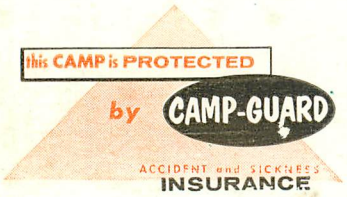

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